The *Akbar-i-Am* of the 11th October has an article entitled "What is the cause of the want of unanimity between Europeans and Natives?" The British Government has lasted (and will last) for hundreds of years in this country. During this long interval the Government has been indefatigably engaged in devising means to promote the comfort and welfare of the people. Thousands of men, who were no better than asses and wild brutes, have been converted by it into civilized and enlightened beings. The prevalence of disstress and misery under the former administrations contrasts most strongly with the ease and comfort which are enjoyed under the present rule. In the face of these things, it is really a mystery that there is no perfect amity between the governing classes and the governed. This long intercourse, with all its concomitant ties, should have led to the union of the two sects of the community, like the commingling of water and milk. But, on the contrary, they are to be seen existing side by side as quite distinct bodies. The acquisition of English by a

The Enlightener contains the latest [illegible]

SELECTIONS

FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

AND OUDH, AND CENTRAL PROVINCES.

Received up to 14th October, 1876.

POLITICAL.

Hindus-

limited number of natives, the conversion of a few Hindustánis into Christians and *vice versâ*, and the adoption of English dress and manners, do not deserve to be called a union of the two elements of society. The two may be said to be in union when instinctive sympathy comes to exist between them, and one begins to share the sorrow and joy of the other. They pretend to be on excellent terms with each other, but harbour implacable enmity at heart. There are several reasons for this. Different desires and prejudices inspire the two classes of the community. Englishmen hate idolatry. Natives regard the slaughter of kine as abominable. In the second place, the Hindus consider Europeans in the light of unholy and unkind foreigners; while Englishmen, on their part, charge natives with folly, and contemn them as groping in the dark. Englishmen look upon them as things of sport: nay, matters have assumed a worse shape. Englishmen are becoming the eaters and Hindustánis the eaten. The partiality of Englishmen towards their countrymen is making the knot of mutual hatred and enmity tighter and tighter every day, and is sure to lead to disastrous consequences. The natives outwardly praise the Europeans, but inwardly are extremely jealous. Likewise, the Europeans cunningly impart to the natives their learning, and so on, but are secretly undermining their power, wealth, and greatness. Thus on account of the intervening screens of cunning and dissimulation, one native cannot read the heart of the other. There are ten important failings in the Europeans, which greatly go to alienate the hearts of the natives, and they may be enumerated as follows:—

(1) The Europeans contemn the natives and their institutions, manners, and customs, as false and worthless.

(2) They are jealous of the promotion and advancement of natives.

(3) They look upon themselves as victors and upon the natives as the vanquished tribe.

(4) They subject natives to disgrace even in common trifling matters.

(5) They treat with utter disregard the opinions and feelings of natives.

(6) They act upon the recommendations of others without due consideration and deliberation.

(7) They behave without regard to gentleness, politeness, and good manners.

(8) They drain India of her riches to replenish England.

(9) They diffuse their religion in an underhand way.

(10) They show partiality towards men of their own creed and colour.

Full scope is at present given to the last of the above-mentioned faults. A native magistrate is not competent to punish a European, but a European can punish a native. Nothing but partiality can account for this otherwise inexplicable phenomenon. Mr. Fuller killed his syce, and had to pay only a fine of thirty rupees. An official of the Indus Valley State Railway put an end to the life of his menial servant by one blow. Hundreds of instances of this nature may be cited, which are a clear proof of English partiality. There are other causes also at work, though of a minor character, and now and then make their existence felt by prominently coming to view.

No doubt there are certain defects in the natives also, viz:—

(1) They despise all the institutions of the English.

(2) They hate Englishmen, thinking them to be foreigners or conquerors.

(3) They refuse to learn and adopt the excellencies of Englishmen.

(4) They hide their miseries and misfortunes from Englishmen through reserve and bashfulness.

But, after all, for the existence of the gulf that separates the governing classes and the governed, the former are more to blame than the latter. The editor is in a position to assert freely and frankly that as long as Englishmen do not become really kind towards the natives, relinquish their pride as a conquering race, and esteem the natives more highly, no useful union can be effected between the two nations. The Hindus are involved in such intense darkness that it is vain to expect that they will themselves ever make advances towards a reconciliation.

(8)

The *Vakil-i-Hindustan* of the 7th October holds the policy of the Government towards the native chiefs to be very objectionable. Chiefs who once caused it irretrievable losses and mischiefs are now relied upon as staunch adherents, while those who have been all along its devoted allies are neglected. The Chief of Loharu, who rendered eminent services to the Government in its quarrels with the native chiefs and in the mutiny, is not much thought of. The Amír of Cábul is greatly confided in by the Government; but he is not worthy of this trust. He occasioned great loss both of money and men in 1885. The Government is greatly mistaken in supposing that the Amír will be of material use in impeding the progress of Russia towards India; because he is only a time-server, and no faith can be reposed in his friendship.

The *Tâjul Akhbár* of the 12th October is very much tempted to give vent to its sentiments and feelings in reference to the approaching Imperial Assemblage at Delhi.—The editor cannot stand the temptation, though he is fully convinced that Europeans will never lend him an ear. If a native were to pluck stars from the sky, he would still be regarded by the European as an infinitesimal atom of matter. The editor points out the need of doing three things at the Durbar. The Governor-General should open the darbar by thanking heaven for entrusting the administration of India to the hands of the English, and causing the English to admi-

nister equal justice and effect improvements in the country, which secured the affection, loyalty, and obedience of the people. This naturally led to the increase of power of the English and the assumption of the title of Empress by Her Majesty. The people cannot be sufficiently thanked for the display of sincere joy and loyalty on the occasions of the visit of the Prince of Wales and the assumption of the Imperial Title by the Queen. The speech should be brought to a close with the expression of a hope that the loyalty of the people will continue to gather strength with the advance of time, and that the Government will increase its kindness. On the termination of the speech by the Governor-General, the rich nobility—most of whom are pensioners—and the officials should present an address to His Excellency expatiating on the various blessings that the English Government has conferred upon the people, viz. the impartial administration of justice, the non-oppression of the weak by the strong, the destruction of robbers and dacoits, good sanitary arrangements, and so on. In order to add to the glory of the occasion, some new work of public utility should be done. The natives should be presented with titles, and their means of earning a livelihood should be considerably improved. And last of all the native chiefs should hand over an address, placed in a beautiful chest inlaid with gold and silver. After expressing their heartfelt joy at the assumption of the Imperial Title, they should pray the Government, that in order to make the new title significant, the title of *Sháh* should be bestowed upon them. If Berar be restored to the Nizám before the durbar, occasion should be taken to express gratitude at the durbar. But if it be not restored by that time, they should all join in soliciting its restitution. In order to commemorate the auspicious occasion, a *Madrasa-i-'ulúm* (a school for teaching the sciences) should be started in a populous city such as Calcutta, Bombay, Delhi, or Lucknow. In conclusion, the editor suggests the expediency of reinstating the ex-Nawáb of Oudh, which will be a source of great happiness to the people.

The *Rahbar-i-Hind* of the 10th October, in its correspondence columns, professing to express the opinion of the public, challenges the justice and wisdom of excluding the two Khalifa brothers from a place in the council of regency appointed to manage the affairs of the Patiala State. The exclusion of the Khalifas has surprised the whole people of Patiala. There is no man in Patiala who has stronger claims and more ability than the Khalifas. The annual official reports of the Panjab and the numerous newspapers, both native and Anglo-Indian, bear ample testimony to their ability, excellent administration, and faithful services. The Government of the Panjab must therefore be understood to have committed a mistake either at the time of writing the said reports or at that of inaugurating the present administration at Patiala. The writer purposely abstains from passing any judgment on the gentlemen who have been appointed members of the administrative council, because their names have never before been associated with any state affairs. But there is no doubt that these men are of a very low rank. The writer is sorry to say that unfavourable reports of them have already begun to reach him. He is at a loss to understand why men like the able Khalifas were not admitted into the council. The Government may probably urge in defence of its action that the treaty of 1860 left the choice of members into the hands of the Rajas of Nabha and Jhind, and that the Rajas did not include the names of the Khalifas in their proposed list of members. This is a worthless excuse. It has been rumoured that the Maharaja of Jhind offered certain conditions to which Khalifa Muhammad Hasan did not agree, but what these conditions were is not yet known. It is idle to apprehend that the Maharaja demanded any amount of money from the Khalifa, or that His Highness desired him to enter into any negotiations in regard to the seats. But it stands to reason to suppose that the Maharaja might have asked concessions in behalf of those malcontents who have been

banished from the state (and whose presence at Patiala will also be opposed to the wishes of the Government), but who are great favourites of His Highness. If this be the real secret, the Khalifa was on the right side. He could not conscientiously recall those malcontents who were banished by the late Máhárája, and whose expulsion was acquiesced in by the Government. The writer then proceeds to praise the magnanimity of the Khalifa, who has willingly offered to assist the council with his valuable advise, and to obey the orders of men who were once by far his inferiors. If the Rájas failed to omit the names of the Khalifas, the Government itself, being one of the parties empowered by the treaty of 1860 to select members, should have proposed their nomination. The Government has not acted wisely in entrusting the state into the hands of inexperienced men. It is therefore advisable that it should take the administration of the state once more into its consideration.

The *Vrita Dhará* of the 9th October says that contradictory reports are afloat in regard to the going of the Nizam to Delhi for the Imperial Assemblage. The *Bombay Times* reported that only a deputation from the Nizam was going to the durbar he himself being sick, and that consequently Sir Richard Meade, the Resident, has gone to Calcutta to ascertain the wishes of the Government on the subject; while, on the contrary, the *Indian Mirror* (Calcutta) stated that a bungalow has been engaged at Delhi by the Nizam for ten thousand rupees. It is idle to try to reconcile these two conflicting statements. The Nizam, being an old friend and adherent of the English Government, can never be expected to be sorry at the assumption of the Imperial Title by Her Majesty. He will never keep back from a durbar that is to be the first of its kind since the overthrow of the Mughal empire. Nothing will prevent Sir Salar Jang from taking the Nizam to the durbar, young and delicate of constitution as he is, if the medical advice regards the journey and the sojourn at Delhi as in no way injurious to his health. Men who once

disseminated unfavourable reports regarding the Nizam and Sir Salar in connection with the Berar question, alleging that Sir Salar purposely kept back the Nizam from visiting the Prince of Wales, must now be busy spreading all manner of false reports in reference to His Highness's visit to Delhi. These designing men are mischievously seeking to bring Sir Salar into disrepute. The editor is inclined to look upon the statement of the *Indian Mirror* on the point as true. The Nizam has probably decided on going to the Delhi durbar.

The *Munâd-i-Am* of the 1st October, referring to the impartial administration of justice by the Nawab of Tonk, and the improvement and prosperity of the state under his fostering care, points out the expediency of exalting him in honour and rank at the Delhi durbar, and presenting him with a Star of India. This distinction will act as a stimulus with other rajas and chiefs of Rajputana to greater care and attention in the management of their affairs.

The *Marwar Gazette* of the 2nd October, in its correspondence columns, complains of incessant feuds prevailing between the Sirdars of Tâtgarh and Mewar in reference to the boundary question. The affairs have grown very difficult and complicated, and bloodshed is of frequent occurrence between the contending parties. The sirdars place no faith in the honesty of the native amins and kamdars. This warfare among the sirdars will never terminate until the Agent to the Governor-General in Mewar personally goes to the spot, and, after a full enquiry, erects permanent marks on the boundary.

ADMINISTRATIVE (GENERAL).

A correspondent of the *Agra Akbar* dated 10th October says that the mere report of the embarrassed state of the state finances is in itself a sufficient cause of anxiety, and the consequences that are likely to follow the remedial measures said to be in contemplation are still more horrifying and deplorable. The *Indian Public Opinion* states that all the colleges of the North-Western Provinces, with the exception

of the Allahabad College, will be abolished. In the first place, this report defies all belief. But, if the report be true, it must be inferred that either the Government regards the Education Department as absolutely useless, or the department has accomplished the purpose for which it was established. If the latter opinion prevails, the editor would strongly enter his protest against it. The department has not yet fulfilled the smallest part of its mission. If he does not much mistake the object which the Government had in view by its establishment, its field of operation should be still further enlarged. Is it not the object of the Government that English should supplant the vernacular languages in all courts and offices? In the revenue courts the use of the Arabic mode of indicating sums of money has been prohibited, and the use of the English figures has been made compulsory upon all. The High Court has also made up its mind to further the cause of the English language and to exterminate the vernacular languages, and its efforts are likely to be crowned with success. The profession of pleaders is also about to be monopolised by men who know English. If it be the wish of the Government that natives should be fitted for the public service and the learned professions, and thus in time acquire those rights which the Government considers them entitled to, the Government should continue to encourage the colleges and schools. But if the Government really wishes that Europeans alone should enjoy its bread and fish, then, indeed, the best course for it to adopt will be to shut up all the colleges and schools. The editor trusts that the Government will exercise the greatest discretion and deliberation in attempting reductions in the Education Department. The Government will earn nothing but ignominy by dismissing teachers, or cutting their pay. There are, no doubt, certain offices which can be abolished without any appreciable inconvenience to the public service—*viz.*, joint inspectorships, and so on. It is not easy to conceive why this department alone has been fixed upon as an offering to retrenchment. There are other offices and departments also

upon which the Government may lay its hands with advantage. The clerks of the Accountant-General's office have to work for not more than two or three days in the month—all their time is spent outside the office in smoking, &c. The higher officers of the Police Department are perfectly superfluous. Under the former system there were no superintendents, assistant superintendents, and inspectors. What these officers do now in a district was done before by the magistrate, and done beautifully. The double system of government that at present prevails in every district is a great misfortune to the lower police officers. They are unable to please both the masters, the superintendent and the magistrate, and are thus placed in a very difficult situation, and daily subjected to indignity and dismission. The Public Works Department also deserves the serious consideration of the Government. The Education Department being the pioneer of civilization and enlightenment in the country, should be the last sacrifice at the altar of reduction.

The *Sindh Times* of the 10th October challenges the propriety of making all appeals, both civil and criminal, depend on the decision of one officer only as in Oudh. The decisions of the Judicial Commissioner of Oudh are final, but the judgment of one man unaided is more liable to error. No doubt, Mr. Charles Currie is a very able and learned man, and exercises great care and caution in the decision of cases. Section 9, Act XXVII. of 1867, provided that in complicated civil suits and murder cases the Judicial Commissioner should call in the aid of the Financial Commissioner, and pass orders in concurrence with the opinion of the latter. But Act XIX. of 1871 superseded the above Act, and its 23rd section provided that on any points of doubt and uncertainty the Judicial Commissioner should consult the High Court of the North-Western Provinces, and proceed with great attention and discretion in his decisions. But as yet the Judicial Commissioner has not felt the necessity of ever seeking the advice of the High Court. The opportunity of the Bill at present

before the Legislative Council should be taken to test the competency of trying capital offences in two Judges conjointly, so that all fear of an injustice being done may be removed.

—The *Shola-i-Tur* of the 10th October says that Lord Lytton's Minute in the Fuller case, regarded from an impartial point of view, is in accordance with principles of strict justice and sound politics. It is very expedient that the head of the administration should find fault with his subordinate officials for their illegal and unjust acts. If he is not competent to exercise this authority, his power must be merely nominal, which is absurd. It must be the duty of all officers to carry out submissively and loyally the instructions and orders of their superiors, and not to raise objections against them. The memorable minute of the Governor-General in the Fuller case did not emanate from the Governor-General individually, but from the Governor-General in Council. In all matters, judicial or otherwise, the members of the council are consulted. Thus it must be believed that Lord Lytton had the full concurrence of his council in recording the minute in question. The editor then goes on to observe that the English press at home has raised such a clamour about the Fuller case, that the matter is sure to reach the ears of the parliament. It may be reasonably expected that the members of parliament will approve of the kind-heartedness of Lord Lytton in utter disregard of the legal points involved, because the executive authority, in whom the power of enacting, changing, and modifying laws is vested, can issue a memorandum or resolution, if political considerations require it. The protest of the High Court against Lord Lytton's reprimand will, beyond doubt, go to the Secretary of State for India, who will very likely submit it to the parliament. The settlement of this question will also definitively mark down the relations existing between the Viceroy and the High Court. No one can deny that Lord Lytton has a keen sense of justice, and that the natives have a warm friend and

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The *Veda Dhara* of the 9th October, after giving the particulars of a struggle between one Captain Bens and his syce at Bangalore, and referring to the punishment each received—the former being fined Rs. 50, or in case of default imprisonment for one week, and the latter Rs. 10—says that occurrences of this nature are greatly on the increase. Strong hopes were entertained that Lord Lytton's minute in the Fuller case would check these unfortunate incidents, but just the reverse appears to have been the case. Europeans, under the influence of race feeling, have heaped censure on his Lordship for his just and impartial action. Waving the question of the justness or otherwise of his Lordship's action, the editor impresses upon the governors and the governed the expediency of refraining from acts which have a tendency to alienate their hearts from one another. The former must always feel that they cannot do without the latter; and the latter must always think themselves to be subjects, and believe that they can never enjoy happiness without seeking the good-will of the governors.

EDUCATIONAL.

The *Rahber-i-Hind* of the 7th October, in its correspondence columns, has an article pointing out the expediency to the Director of Public Instruction, Punjab, of stopping the practice of allowing a long vacation to his department in the summer. The colleges and schools should be closed in the month of September instead, because at that time of the year all sorts of diseases rage in the Punjab, and consequently the attendance of students is considerably thinned. All that can be urged against the proposed change is, that the European education officers will be deprived of the luxury of frequenting the hills in the hot season. But it is very unjust that for the sake of a few officers the interests of thousands of students should suffer. It may be further observed that the students of the middle schools, on account of the prevalence of sickness,

have to suspend teaching during the month of September; but if no holidays were given to the students in the summer, they would be enabled to prepare their students better during that time for the annual examinations that come off soon after September.

The *Rahbar-i-Hind* of the 10th October, in discussing the question of enforcing retrenchment in the Education Department of the Panjáb, does not recommend the project of abolishing any number of schools, because such a measure will seriously impede the progress of education; nor has the growth of schools maintained by private subscription been so extensive as to remove the necessity of the maintenance of Government schools at their present strength. The question about the abolition of the Delhi College was also mooted in the Education Report of the last year; but the abolition of this college is objectionable in several ways. Delhi being a magnificent city and seat of learning and the arts will greatly lose its prestige if a large literary institution does not exist there. The former fame of Delhi still continues to attract students from the North-West Provinces; nor can the abolition of the college bring in more than a saving of seven hundred rupees a month in the pay of the teachers.

The plan about the abolition of the two normal schools at Lahore and Rawalpindi, and establishment of a college instead, does not commend itself on the score of economy. The best way to effect a saving in this quarter will be to abolish the normal schools, and to start a class of teachers in the Panjáb Oriental College in connection with the University by a suitable increase in the aid given to the Oriental College. No attempt should be made to cut down the grants-in-aid to aided schools, because this will be only throwing greater expenditure on the state. The Government is not justified in giving any allowance to missionary preachers, inasmuch as no such encouragement is extended to Hindu or Mahomedan preachers. There is also no necessity for keeping a superintendent under each headmaster of an upper school for

...the branch schools, since the headmaster, with the assistance of his teachers, can carry on the work himself. The appointment of native inspectors of schools in the place of Europeans is a question which deserves the serious attention of the Government. The natives being better acquainted with the vernacular than Europeans, will certainly perform the work more efficiently, and also more cheaply.

PRESS.

The *Patita Akbar* of the 9th October says that men who have the good of the Government and of the country at heart will never concur in the view expressed by the *Pioneer* in regard to the Talukdars of Oudh. The just Government has wisely devised means to protect the Talukdars in every way. They should be protected with the same care as kings. But the *Pioneer* contends that in case of default of payment of the land-revenue they should be thrown into prison, and treated like ordinary men, seeing that they did not enjoy such a privilege even under the former administrations. Nazims and chaklidars used to realize the land-revenue by putting them into imprisonment. The editor is unable to account for the hostile views of the *Pioneer*, which will invariably be found to be prejudicial to the interests of India. What personal loss will the rising of the natives in the estimation of the Government entail upon the *Pioneer*? The editor fails to see how increase of familiar intercourse between the Europeans and natives can be opposed to sound political principles. The opinions of a journal should always be free from prejudice; they should never clash with political considerations, but should always have a tendency to promote the welfare of the state and to protect the rights and privileges both of the Government and the people. But the opinion of the *Pioneer* is far from satisfying these conditions. This show of special honour towards the Talukdars reflects the highest credit upon the political acumen of the Viceroy, and is very beneficial from a political point of view. The *Pioneer* must be

fully assured that the prosperity of the country and the stability of the Government cannot be ensured until we have a perfect reconciliation between the governor and the governed. Has the *Pioneer* forgotten what mischief the taluqdárs did the Government in the mutiny, simply because the company had not paid the requisite attention to their rights? Every thinking mind can realise to itself how far the indulgence shown by the Governor-General towards the taluqdárs has been a step in the right direction on political grounds. Any honour done to the taluqdárs is honour done to the country, and on the honour of the country the strength of the administration depends, and the strength of the administration is a great gain to the ruling power. But according to the *Pioneer* taluqdárs were liable to imprisonment at the hands of the názims and chakladárs for the recovery of land-revenue under the former kings. Can the *Pioneer* take its bible-oath of any instance in which a názim or chakladár ever recovered the *full* amount of the land-revenue from a taluqdár? How many taluqdárs were there who quietly suffered themselves to be taken prisoners, and how many were there who beat off the revenue collectors by force of arms? No one can deny that such refractory conduct on their part was not right; but, at all events, they caused enough trouble to the názims and chakladers, when attempts were made to seize them, to leave the sad result of these disputes and maladministrations well known to all. The country passed out of the hands of the king. All journalists should religiously avoid promulgating views on political matters which may impair, and be injurious to, the cause of the Government. The natives are very sensitive in point of honour. If the Government continues to maintain that little quantum of respect which the natives still possess and love, this policy will be a source of additional strength to the state.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Kavi Vachan Sudha* dated 9th October, writing from Allahabad, complains of the illegal

processions of the city *lát*, in connection with the last Rám Lílá fair. The two rival parties that conduct the fair went to parade the Lílá processions in the city by turn for short intervals several nights running, vying with each other in show and pomp; but this time the kotwál did not allow them to stay in the bazár even for this short interval of time: because their halting there would interfere with the performance of his night prayers in the Ramzán. It is strange that the horrible tom-toming in the Muharrum, which prevents the people from sleeping for several nights, in no way interferes with the affairs of the kotwál. Again, on the Dusahra day, the police prohibited a certain number of men of the native cavalry, who accompanied one of the Rám Lílá processions, from going to the Kakraha Ghát, where an effigy of Rávan was to be burnt, and also beat the ringleader of the procession. Seeing these violent proceedings of the police, the whole procession returned to their homes and dispersed. The offended party has brought a suit against the police in the court of the Commissioner.

The *Punjábi Akhbár* of the 7th October in its local columns notices a case of embezzlement in the Lahore treasury. The sum embezzled is reported to be only two thousand rupees, but very likely it is really a much larger sum. One of the treasury clerks has absconded. It is said that the embezzlement has long remained a secret, and that Mr. Macalif, the late treasury officer, was also implicated in it.

A correspondent of the *Agra Akhbár*, dated 10th October, complains of the inadvisability of neglecting the Fatehabad metalled road. This road, besides being much frequented by the public, is also usually taken by the visitors to the Bateser fair, and European officers on tour, as the members of the Board of Revenue, the Director of Public Instruction, and so on. Thus if the road ceases to be a pucka road, great inconvenience will inevitably result to the public. Moreover, as the Government collects the road cess for this special purpose, it is bound to keep the road in repairs.

A correspondent of the *Urdú Akhbár* (Akola), dated 7th October, notices the establishment of an Anjumani-Islam at kasba Suhagpur, zila Hoshangabad, with the object of reforming the manners and customs of the Musalmans, and devising means for improving their condition. But the tahsildar of the kasba, whose brother narrowly escaped murder by a Muhammadan, with some slight wounds on the face in the fight that ensued among the Musalmans and Hindus in 1855, owing to the Muharram and the festival of *Dol* which occurred simultaneously, unnecessarily annoys and harasses the Musalmans through malice. To save the Musalmans from his violence and oppression, the writer prays the Government for his transfer.

The *Dabdaba-i-Sikandari* of the 9th October, on the authority of a correspondent, gives the particulars of a robbery committed on the 28th ultimo by the servants of zemindar Mahbúb Alí Khán at camp Rajghat in Bulandshahr. The servants, about twenty in number and armed with sticks, first plundered the shop of a goldsmith named Ganga Rám, and violently took possession of several other houses and shops. Their robbing and plundering caused a confusion and disturbance in the whole town, and recalled the days of the mutiny. Any one who questioned their proceedings was forthwith answered by blows from sticks.

The *Mufid-i-Am* of the 1st October urges upon the Government the advisability of supplying a copy of the *Selections* from the vernacular newspapers to the vernacular press, so that the editors may be able to know what articles have been translated by the Reporter on the vernacular press, and what articles have been omitted. It is unjust that the Government and its officials benefit by the *Selections*, while the vernacular press, from which the selections are made, is kept quite in the dark. It is also suggested that a copy of the *North-Western Provinces' Gazette* and of the *India Gazette* should be supplied gratis to the editors of the vernacular news-

papers. In this way greater publicity will be easily given to the Government orders and circulars, and Government would be saved much trouble.

The *Anjuman-i-Hind* of the 7th October, after extolling the Government and its officials for its benevolence and good management of charitable institutions, whether established by itself or private persons for the support of the blind, maimed, halt, lepers, and widows, points out a fault in the payment of the monthly allowances of these poor people. It is all right with the women who personally call upon the treasurer of the institution and receive their stipends; but those who are obliged to depute men of their acquaintance for that purpose, do not get their allowances regularly. These men dishonestly appropriate the money to their own use. The institutions will confer a great boon upon women of this class if they employ chaprasis for the distribution of the allowances to the recipients at their own homes, or use other precautions by which the regular delivery of the allowances to the recipients may be ensured.

A correspondent of the *Kavi Vachan Sudha*, dated 9th October, in an article headed "The fair-skinned god (Englishman)," says that in these days this god is more worshipped than any other god, and enjoys a complete authority over the whole of India. He can pull the strings of any man in the way he pleases. The Aryans (the Hindus) are so charmed with his power that they have freely presented him with all their wealth, their respectability, and their time-honoured customs. He can oust any one from his house. He can deprive at will any one of his office or power. No one can oppose his will. They love him more than their *guru*, their Brahmins, or their friends. They will never stir from their seat for their *guru* or a Brahmin; but when they see *him*, even at a distance, they get up at once. They will throw lakhs of rupees into the dust at his command, while they will be very niggardly in donations enjoined by religion. The writer then goes on to address his countrymen in the following terms:—

"Aryans! awake from your long sleep, and see what a complete change has befallen your country. Just see what it was before, and what it is now. Still you persist in your listlessness. What good do you expect to reap by squandering lakhs of rupees in this way? You could turn this money to a much better account by purchasing spinning and weaving mills from England and starting factories. You would have increased the prosperity of the whole country in this way. You must think that your learning and riches are finding their way to England; that your countrymen are joining the foreigners.* Thus what good do you think is still looming for you in the distant future? It is incumbent upon you to follow a line of conduct which may enable you to retain possession of your riches and to add to your stock of knowledge, else in process of time all your wealth and honour will be gone, and you will be neglected by every one. It is not yet too late to give up your folly."

In the course of a Bhána (a sort of drama) in the *Harish-chandrika* for October, the actor, after referring to the deposition of Mulhar Rao, Gaekwar, from the gadi, owing to some mysterious interviews with the aya or nurse of the late Boroda Resident, and to the great efficacy of flattery at the courts of native chiefs, says that no one listens to what one may have got to say. Moreover, all words are useless; justice follows the temper of the ruling power, as the throw is decided by the turning of the die. The best policy is to say "yes" to what others say. That the Gaekwar lost his *gadi* is no wonder. The practice of deposition is no recent innovation. Its origin is involved in dark antiquity. Again, it is the best safeguard of the honour of the administration of the Government. But it is a matter of regret that the Government is not always on the alert in reference to *all* its subjects. It has turned a deaf ear to the complaints of Hindús resident in the Rámpur State. The Muhammadans are inexorable in their high-handed dealings towards them. They cannot perform their religious worship. The blowing of the conch is under strict

* Meaning apparently that they are turning Christians.

prohibitions. At the same time it must be borne in mind that this injustice goes on in territory which was won under the British administration, and regarding which firm stipulations are in force. But what can mere stipulations do? The policy of the Government takes its taint and colour from the character and turn of mind of the administrator of the time being. The Government cannot go personally everywhere to ascertain the state of affairs. May the greatness of the Almighty be praised! Men who in 1599 came to India as merchants are at present able to hurl independent native chiefs from their thrones, as the fly is cast out of the milk. Their wisdom is the source of their present greatness. This is all in virtue of their good government and power. In 1750, when Lord Clive was pent up in the fort at Arcot, and all other provisions had failed except rice, the natives offered the rice to the British soldiers, and contented themselves with the water strained off it. In 1617 (*sic*) when all the Mahratta States were at war with the Government, only the Gaekwar stuck to his alliance with the British crown. Alas! the disgrace which has befallen his descendant! All this was expected when the commission began to sit. Truly has it been said that coming events cast their shadows before. But the adventures of Mulhar Rao also will never be forgotten. Somebody once asked Apurb Krishna, the celebrated Raja of Calcutta, what sort of Rajas the native chiefs were. The Raja answered that they were, like the kings of the chessboard, moved by others at pleasure. All this is true, but Rajas behave like gods. Everyone can quietly observe, but no one can interfere with their actions. If Mulhar Rao had listened to advice, he would not have been subjected to such indignity. When the question of the Benares State was before the council of the Governor-General, Lord Hastings justly observed that there was no need to appoint a Resident; the Raja could pay the land-revenue or tribute to the Company at Patna. The Resident would endeavour to establish his own authority, and the Raja and he coming into conflict, the council would be flooded with complaints. The council, naturally leaning towards the Resident, will always decide against

the Rájá, and the Rájá will always be the loser. This procedure will ultimately reduce him to the position of a simple zemindar (*vide* the minute recorded by the Governor-General on the 12th of June, 1775). Mulhar Rao foolishly picked a quarrel with a Resident, who, by virtue of his office, possesses so much authority. The actor then enters on a description of the history of Baroda, so far as it came in contact with the English Government and other states, which is brought to a close with the remark that Baroda has ever been under the protection of the English Government. Mulhar Rao is then censured for his licentiousness. It has been said that, when he used to visit the houses of the nobles, their women took shelter in wells. In one place it is remarked that Muhammad Sháh and Wajid Ali Sháh might be excused, because they were Musalmans; but how will the Hindus be able to wipe off the stigma that Mulhar Rao has fixed upon their race? Widow-marriage, to be sure, has come into fashion of late, but Malhar Rao was the first to start the custom of marrying women whose husbands are alive. Had he been a Musalman, he could make his marriage legal with Lushmi Bái after procuring her divorce from her husband; but as she was a Hindu, her husband asserted his rights in the civil courts.

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PRIYA DAS,

Offg. Govt. Reporter, Vernacular Press, Upper India.

TRIAL DAYS.

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